TRUE ISLAM

VOLUME 1

A Qur'an-Centered Guide to Faith, Worship, and Life

Atibali Saiyed

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Author: Atibali Saiyed

Preface

The contemporary religious landscape is often influenced by cultural practices that can blend with original teachings. *True Islam* is a response to the critical necessity of returning to the primary sources of guidance: the Holy Qur'an and the authentic traditions (*Sunnah*) of the Prophet Muhammad ﷺ. This work follows the classical methodology of prioritizing revealed truth (*Wahy*), as understood by the early righteous generations (*Salaf*), to distinguish the authentic path from historical or cultural accretions.[1]

By focusing on this authentic core, this volume presents Islam as a universal path of guidance and a spiritual reality rooted in submission to Allah. It serves to strengthen the conviction (*Iman*) of Muslims and provide a clear invitation for those seeking the truth. Every concept is anchored in scriptural evidence, moving away from sectarian polemics toward the foundational truths that resonate with the innate human disposition, the *Fitrah*.[2]

Introduction: The Design of Divine Guidance

Islam is the revealed path of life wherein spiritual, ethical, and practical dimensions are harmoniously integrated through submission to the Creator. The term *Islam* is derived from the Arabic root *S-L-M*, signifying submission, peace, and safety. True peace is not merely the absence of conflict but a state of the heart achieved through voluntary alignment with the Divine Will.

The methodology of this book recognizes the Qur'an as the foundational Word of Allah, while the authentic Sunnah serves a dual purpose: it explains and demonstrates the Guidance of the Qur'an and establishes independent rulings revealed to the Prophet ﷺ.[4] For example, while the Qur'an establishes the command for prayer, the Sunnah provides the specific details of its performance; while the Qur'an commands charity, the Sunnah specifies the percentages for *Zakat*.

This book follows a structured journey through fifty essential concepts. By removing "cultural noise," this work aims to reveal Islam as it was intended: a mercy to the worlds and a light for all humanity.

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Section I: The Foundational Paradigm

Chapter 1: The Essence of Submission (Islam)

Core Concept: Islam is the voluntary surrender of the human will to the Divine Will. This is not a submission of coercion, but one rooted in the recognition of the Most High, who is the source of all existence.[5] By aligning one's life with the guidance of the Creator, the individual finds internal equilibrium. True freedom is found in the liberation from subservience to worldly attachments and desires, turning instead toward the Creator alone.[5]

Qur'an Evidence:

> *"Indeed, the religion in the sight of Allah is Islam." (Qur'an 3:19)*

Authentic Hadith Support:

The Prophet Muhammad ﷺ said: "Islam is built upon five: the testimony that there is no god but Allah and Muhammad is the Messenger of Allah; establishing the prayer; paying the zakat; the pilgrimage to the House; and fasting in Ramadan." (Sahih Muslim 8a).

Reflection:

Islam is a path of peace through submission. Reflect on which worldly attachments—such as the need for social status or material accumulation—may be preventing you from achieving that internal peace.

Chapter 2: The Purpose of Human Existence

Core Concept: Human life is neither an accident of nature nor a meaningless cycle. The purpose of human existence is to recognize and worship the Creator, and to serve as His stewards (*Khalifah*) on Earth.[8] This life is a temporary journey and a test, where the quality of one's deeds determines their ultimate state. This purpose transforms every action into an act of devotion when performed with the correct intention (*Niyyah*) for the sake of Allah.[10]

Qur'an Evidence:

> *"And I did not create the jinn and mankind except to worship Me." (Qur'an 51:56)*

Authentic Hadith Support:

The Prophet ﷺ said: "The world is beautiful and verdant, and verily Allah has made you His stewards in it, and He sees how you acquit yourselves." (Sahih Muslim 2742).

Reflection:

If every interaction is a test of your character as a steward of the Creator, how does this redefine your responsibility toward the environment and those around you?

Chapter 3: Fitrah: The Primordial Disposition

Core Concept: Every human being is born with an innate inclination toward goodness, truth, and the recognition of a single Creator, known as *Fitrah*.[3] This natural disposition acts as an internal compass. While environment or upbringing can cloud this state, it remains a fundamental part of the human design. Guidance from Allah is not an external imposition but a call to return to this original state of purity.[13]

Qur'an Evidence:

> *"So direct your face toward the religion, inclining to truth. [Adhere to] the Fitrah of Allah upon which He has created all people." (Qur'an 30:30)*

Authentic Hadith Support:

The Prophet ﷺ said: "Every child is born upon Fitrah, then his parents make him a Jew, a Christian, or a Magian." (Sahih Bukhari 1385, Sahih Muslim 2658).

Reflection:

Think of a moment you felt a deep sense of right or wrong before anyone spoke. Was this your

Fitrah calling you back to your original nature?

Chapter 4: The Role of Reason in Recognizing Revelation

Core Concept: Allah has bestowed upon humanity the gift of intellect (*'aql*) to observe the natural world and reflect on the clear signs (*Ayat*) of creation.[13] However, Islam teaches that while reason is a tool to understand the world, certain truths—such as the nature of angels, the soul, and the afterlife—are known only through revealed truth (*Wahy*) rather than empirical observation.[14] Reason finds its highest purpose not in judging revelation, but in recognizing it as the ultimate source of truth.

Qur'an Evidence:

> *"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding." (Qur'an 3:190)*

Authentic Hadith Support:

The Prophet ﷺ said: "Seeking knowledge is an obligation upon every Muslim." (Sunan Ibn Majah 224).

Reflection:

If the intellect is a gift for discerning truth, how can you better use your reason to distinguish between the light of Divine guidance and mere personal habit?

Chapter 5: Sincerity (Ikhlas)

Core Concept: The value of an action in Islam is determined by the intention (*Niyyah*) behind it.[11] Sincerity (*Ikhlas*) is the "honesty of the mind" that aligns the internal state with the external action. Deeds must be performed solely for the pleasure of Allah, free from "Riya" (showing off). Without sincerity, even the most impressive outward act of worship is spiritually hollow in the sight of the Creator.[15]

Qur'an Evidence:

> *"And they have been commanded no more than this: To worship Allah, offering Him sincere devotion." (Qur'an 98:5)*

Authentic Hadith Support:

The Prophet ﷺ said: "Actions are but by intentions, and every man shall have only that which he

intended." (Sahih Bukhari 1, Sahih Muslim 1907).

Reflection:

Sincerity requires humble self-audit. Ask yourself: "Would I still perform this good deed if I knew for certain that no human being would ever find out?"

Chapter 6: Justice as a Divine Command

Core Concept: Justice (*Adl*) is a supreme moral command in Islam, to be applied universally regardless of social standing or self-interest.[17] The establishment of justice is the primary reason why the Messengers were sent.[18] It is a right extending to all humanity; even the hatred of a people should not lead a believer to be unjust. In Islam, every soul is subject to the same Divine criterion of justice.[17]

Qur'an Evidence:

> *"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives." (Qur'an 4:135)*

Authentic Hadith Support:

The Prophet ﷺ said: "Verily, those who were fair will be in the presence of Allah upon pulpits of light... those who practiced justice in their rulings and with their families." (Sahih Muslim 4493).

Reflection:

True justice often requires personal sacrifice. Are you willing to speak the truth even when it is difficult or disadvantages yourself?

Chapter 7: The Mercy of the Creator (Rahmah)

Core Concept: Allah's defining attribute is Mercy (*Rahmah*), which precedes and prevails over His wrath.[17] Every chapter of the Qur'an (save one) begins with the invocation of His mercy.[5] This mercy is all-encompassing, providing a path for redemption for those who return to Him in repentance. Believers are commanded to reflect this divine quality by being merciful to all creation.[4]

Qur'an Evidence:

> *"My mercy encompasses all things." (Qur'an 7:156)*

Authentic Hadith Support:

The Prophet ﷺ said: “Allah has written a book… ‘Verily, My mercy prevails over My wrath.’” (Sahih Bukhari 3022, Sahih Muslim 2751).

Reflection:

Mercy is the bridge between human imperfection and Divine grace. How can you embody more mercy in your own interactions with those who make mistakes?

Chapter 8: Wisdom in Guidance (Hikmah)

Core Concept: Wisdom (*Hikmah*) is the ability to apply the principles of faith to specific situations in a way that is pleasing to Allah.[21] It requires a deep understanding of the spirit of the law and human nature. The Prophet ﷺ was sent to teach both the "Book" and "Wisdom," showing that the letter of the law must always be balanced by its spirit to achieve true guidance.

Qur’an Evidence:

> *“He grants wisdom to whom He pleases, and whoever is granted wisdom has certainly received much good.” (Qur’an 2:269)*

Authentic Hadith Support:

The Prophet ﷺ said: “Invite all to the way of your Lord with wisdom and beautiful preaching.” (Qur’an 16:125; reflecting his methodology in various traditions).

Reflection:

Think of a situation where "doing the right thing" required more than just following a rule. How did wisdom help you navigate the complexity of that moment in a way that was pleasing to Allah?

Chapter 9: Accountability and Personal Responsibility

Core Concept: Islam emphasizes that every individual is responsible for their own choices, with no concept of "original sin" or inherited guilt.[3] This doctrine of personal accountability encourages moral agency. On the Day of Judgment, each person will be presented with a record of their intentions and deeds, ensuring that ultimate justice is served based on individual effort.[22]

Qur'an Evidence:

> *"And no bearer of burdens will bear the burden of another." (Qur'an 35:18)*

Authentic Hadith Support:

The Prophet ﷺ said: "Each of you is a shepherd and each of you is responsible for his flock." (Sahih Bukhari 893, Sahih Muslim 1829).

Reflection:

Accountability is the foundation of dignity. If your life's record were read aloud today, which actions would you be most grateful for, and which would you seek to change?

Chapter 10: The Unity of Truth (Tawhid)

Core Concept: The foundational pillar of Islam is *Tawhid*—the absolute oneness and uniqueness of Allah. This asserts God's absolute sovereignty over all creation, freeing individuals from the worship of false idols and worldly powers.[6] *Tawhid* unifies the human race as one family under one Creator, providing the ultimate criterion for morality and purpose.[24]

Qur'an Evidence:

> *"Say, 'He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is He begotten, nor is there to Him any equivalent.'" (Qur'an 112:1-4)*

Authentic Hadith Support:

The Prophet ﷺ was asked about the best deed, and he replied: "Faith in Allah and His Messenger." (Sahih Bukhari 26, Sahih Muslim 83).

Reflection:

Tawhid simplifies life by focusing your purpose on the One Creator. What worldly anxieties act as "idols" that you need to release to find true focus in your worship?

Section II: Prophethood & Message

Chapter 11: The Role of Prophethood

Core Concept: Prophethood is the Divine mechanism through which guidance is transmitted to humanity. Prophets were human individuals who served as models, delivering a consistent

message: worship the One Creator and act with justice.[5] Muhammad ﷺ is the "Seal of the Prophets," bringing the final and perfected version of this universal message for all mankind.

Qur'an Evidence:

> *"And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Taghut (false deities).'" (Qur'an 16:36)*

Authentic Hadith Support:

The Prophet ﷺ said: "The prophets are brothers of different mothers; their religion is one." (Sahih Bukhari 3443, Sahih Muslim 2365).

Reflection:

The consistency of the prophetic message across history suggests a single Divine source. How does this perspective change your view of the shared spiritual journey of humanity?

Chapter 12: Character of the Prophet Muhammad

Core Concept: The Prophet Muhammad ﷺ was known as *Al-Amin* (The Trustworthy) due to his unwavering integrity.[26] His character was the living embodiment of the Qur'an.[26] Sent as a "mercy to the worlds," his life provides a "goodly model" for balancing spiritual devotion with worldly responsibilities like business, family, and leadership.[21]

Qur'an Evidence:

> *"And indeed, you are of a great moral character." (Qur'an 68:4)*

Authentic Hadith Support:

Aisha was asked about the character of the Prophet ﷺ, and she said: "His character was the Qur'an." (Sahih Muslim 746).

Reflection:

A person's true character is revealed by how they treat those who can do nothing for them. How does the Prophet's kindness toward orphans and the vulnerable inspire your own conduct?

Chapter 13: The Universal Message for All Mankind

Core Concept: Islam rejects racial, ethnic, or tribal superiority, asserting that the only measure of worth is consciousness of God (*Taqwa*).[28] Historically, Islam preserved beneficial cultural traditions while reforming practices that conflicted with Divine guidance.[26] This methodology ensured that societies could maintain their identities while aligning with the universal truth revealed by Allah.[4]

Qur'an Evidence:

> *"And We have not sent you except as a mercy to the worlds." (Qur'an 21:107)*

Authentic Hadith Support:

The Prophet ﷺ said in his final sermon: "An Arab has no superiority over a non-Arab... except by piety." (Musnad Ahmad 22978).

Reflection:

In a world divided by identity, how can the concept of a "Universal Human Brotherhood" under one Creator help heal social fractures and promote mutual respect?

Chapter 14: Preservation of the Divine Text

Core Concept: The Qur'an occupies a unique position due to its meticulous preservation through both memorization and writing.[29] This dual-track system ensured that no variations could alter the message.[30] Early manuscripts and the unbroken tradition of memorization support the truth that the text remains unchanged from its original revelation as a reminder for all generations.[29]

Qur'an Evidence:

> *"Indeed, it is We who sent down the message and indeed, We will be its guardian." (Qur'an 15:9)*

Authentic Hadith Support:

The Prophet ﷺ used to review the entire Qur'an with the Angel Gabriel once every year during Ramadan. (Sahih Bukhari 6).

Reflection:

Knowing you are reading the exact words of revelation creates a profound sense of reverence. How does this impact the sincerity and focus with which you study the Book of Allah?

Chapter 15: The Qur'an as an Eternal Miracle (I'jaz)

Core Concept: The primary miracle of Islam is the Qur'an itself—its inimitability (*I'jaz*), linguistic beauty, and structural coherence.[34] It is a "living" miracle because its transformative power to guide personal conduct, societal justice, and the transformation of hearts does not diminish with time.[29] Its inimitability remains the most compelling proof of its Divine origin and its status as the *Furqan* (Criterion) between truth and falsehood.[29]

Qur'an Evidence:

> *"And if you are in doubt about what We have sent down upon Our Servant, then produce a surah the like thereof." (Qur'an 2:23)*

Authentic Hadith Support:

The Prophet ﷺ said: "There was no prophet... but was given miracles... but what I have been given is the Divine Inspiration." (Sahih Bukhari 4981).

Reflection:

The Qur'an calls itself a "reminder." Which specific verse has felt like a direct answer from Allah to a question you've carried in your heart?

Chapter 16: Previous Scriptures and the Continuity of Faith

Core Concept: A Muslim must believe in the original revelations given to previous prophets, such as the Torah (*Tawrat*) and the Gospel (*Injil*).[5] Islam is the final restoration of this primordial message, correcting historical distortions while honoring the Judeo-Christian tradition as part of a single chain of guidance.[5] The Qur'an serves as the final criterion for truth.[29]

Qur'an Evidence:

> *"He has sent down upon you the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel." (Qur'an 3:3)*

Authentic Hadith Support:

The Prophet ﷺ said: "I am the closest of all people to Jesus, the son of Mary, in this world and the hereafter." (Sahih Bukhari 3442).

Reflection:

How does viewing Islam as the completion of a long chain of Divine guidance change your approach to understanding the spiritual history of mankind?

Chapter 17: The Concept of Revelation (Wahy)

Core Concept: Revelation (*Wahy*) is the verbatim Word of Allah transmitted to human prophets. In Islam, the Qur'an is not the inspired thoughts of a man, but a direct communication from the Infinite Creator.[29] The process was gradual, occurring over twenty-three years to allow the community to internalize and live the teachings as a guide for those who reflect.[34]

Qur'an Evidence:

> *"Nor does he speak from [his own] inclination. It is not but a revelation revealed." (Qur'an 53:3-4)*

Authentic Hadith Support:

The Prophet ﷺ described the weight of revelation: "Sometimes it comes to me like the ringing of a bell, and that is the hardest on me." (Sahih Bukhari 2).

Reflection:

If the Qur'an is a direct address from the Creator to you, how does that shift the way you prioritize reading it each day compared to any other book?

Chapter 18: The Prophet as a Moral Exemplar

Core Concept: The Prophet ﷺ was sent not just to deliver a text, but to demonstrate its practical implementation in human life.[21] His *Sunnah* provides the practical framework for ethics, family life, and justice.[7] By following his model, the believer learns to balance spiritual devotion with social responsibility, avoiding the extremes of isolation or materialism.

Qur'an Evidence:

> *"There has certainly been for you in the Messenger of Allah an excellent model for anyone whose hope is in Allah and the Last Day." (Qur'an 33:21)*

Authentic Hadith Support:

The Prophet ﷺ said: "I was sent only to perfect noble character." (Al-Muwatta 1614).

Reflection:

The Prophet ﷺ was a merchant, a father, and a leader. Which role of his provides the most specific guidance for your current role in society?

Section III: The Articles of Conviction (Iman)

Chapter 19: Belief in the Unseen

Core Concept: Faith (*Iman*) begins with the recognition that physical reality is not the totality of existence.[5] Belief in the "Unseen" (*Al-Ghayb*)—God, the soul, and the afterlife—prevents a narrow, materialist worldview.[26] It opens the heart to the spiritual dimensions that give life meaning and provides hope in the face of temporary worldly hardships.[8]

Qur'an Evidence:

> *"This is the Book about which there is no doubt, a guidance for those conscious of Allah - who believe in the unseen..." (Qur'an 2:2-3)*

Authentic Hadith Support:

When asked about faith, the Prophet ﷺ said: "It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in providence (Qadr)." (Sahih Muslim 8a).

Reflection:

In what ways does believing in a reality beyond what you can see give you strength during the difficult trials of your life?

Chapter 20: The Nature and Roles of Angels

Core Concept: Angels are celestial beings created from light who carry out Divine commands without free will.[5] They record human actions, manage the transitions of life and death, and connect the physical realm with the unseen.[39] Belief in angels reinforces the understanding that the universe is a purposeful system under constant Divine supervision.[40]

Qur'an Evidence:

> *"Rather, they are honored servants. They cannot precede Him in word, and they act by His command." (Qur'an 21:26-27)*

Authentic Hadith Support:

The Prophet ﷺ said: “The heavens groan... there is not a space of four fingers but an angel is there, prostrating to Allah.” (Sunan al-Tirmidhi 2312).

Reflection:

Knowing that you are never truly alone and that your every act is witnessed by honored scribes, how does this affect your private conduct?

Chapter 21: Divine Decree and Human Free Will (Qadr)

Core Concept:

Belief in Divine Decree (*Qadr*) is the harmony between Allah’s absolute knowledge and human free will. Precise theological wording recognized by classical scholars includes four components:

1. **Knowledge:** Allah's eternal knowledge of all things.
2. **Writing:** Allah recorded everything in the Preserved Tablet (*Al-Lawh al-Mahfuz*).
3. **Will:** Nothing happens except by Allah’s will.
4. **Creation:** Allah is the creator of all events and actions. This belief provides resilience, ensuring that success does not lead to arrogance and failure does not lead to despair.[26]

Qur’an Evidence:

> *“Indeed, all things We created with predestination.” (Qur’an 54:49)*

Authentic Hadith Support:

The Prophet ﷺ said: “Know that if the whole world were to gather together to benefit you, they would only benefit you with that which Allah had already prescribed for you.” (Sunan al-Tirmidhi 2516).

Reflection:

How can the belief that "what missed you was never meant for you" help you find peace with the regrets of your past?

Chapter 22: The Six Articles of Faith: An Overview

Core Concept: The internal structure of a Muslim’s belief is built on six pillars: belief in God, Angels, Books, Prophets, the Last Day, and Divine Decree.[5] Acceptance of all constitutes the

Islamic faith. These are provided altogether in the well-known Gabriel hadith, forming a unified system for interpreting the world.

Qur'an Evidence:

> *"Righteousness is... [to believe] in Allah, the Last Day, the angels, the Book, and the prophets..." (Qur'an 2:177)*

Authentic Hadith Support:

The Prophet ﷺ said: "Faith is to believe in Allah, His angels, His Books, His Messengers, the Last Day, and the Divine Decree." (Sahih Muslim 8a).

Reflection:

Which of these six pillars do you find most challenging to internalize? Which one gives you the most comfort during a crisis?

Chapter 23: The Names and Attributes of Allah

Core Concept: Allah is known through His "Most Beautiful Names."[24] Muslims affirm these Names and Attributes as mentioned in revelation without distortion (*tahrif*), denial (*ta'til*), comparison with creation (*tashbih*), or asking how (*takyif*).[12] Understanding attributes like *The All-Knowing* or *The Patient* allows a personal relationship with the Divine while maintaining His absolute transcendence.[41]

Qur'an Evidence:

> *"And to Allah belong the best names, so invoke Him by them." (Qur'an 7:180)*

Authentic Hadith Support:

The Prophet ﷺ said: "Allah has ninety-nine names; whoever preserves them will enter Paradise." (Sahih Bukhari 2736, Sahih Muslim 2677).

Reflection:

Select one Name of Allah (e.g., *Al-Ghaffar*, The Repeatedly Forgiving). How does meditating on this attribute change your perspective on your own mistakes?

Chapter 24: Certainty in Belief (Yaqeen)

Core Concept: Faith is intended to move from a state of simple acceptance to absolute certainty (*Yaqeen*).[37] This level is reached when the heart and intellect are in complete harmony through reflection and submission to *Wahy*.[3] Certainty provides a "tranquility of the soul" (*Sakinah*) that remains unshaken by life's trials.[13]

Qur'an Evidence:

> *"And worship your Lord until there comes to you the certainty." (Qur'an 15:99)*

Authentic Hadith Support:

The Prophet ﷺ said: "After certainty, no one is given anything better than Al-Aafiyah (well-being)." (Sunan al-Tirmidhi 3558).

Reflection:

What is one truth in your life that you are as certain of as the sun rising? How can you cultivate that same level of certainty in your spiritual life?

Chapter 25: The Heart as the Center of Faith

Core Concept: In Islamic psychology, the "heart" (*Qalb*) is the organ of spiritual perception.[37] A "sound heart" is one free from diseases like pride, envy, and hypocrisy.[42] Purification of the soul (*Tazkiyah*) begins here, as the heart is the only part of the human that truly matters in the ultimate reckoning.[44]

Qur'an Evidence:

> *"The Day when there will not benefit [anyone] wealth or children, but only one who comes to Allah with a sound heart." (Qur'an 26:88-89)*

Authentic Hadith Support:

The Prophet ﷺ said: "Truly in the body there is a morsel of flesh... if it be sound, then the whole body is sound... and that is the heart." (Sahih Bukhari 52, Sahih Muslim 1599).

Reflection:

How much time do you spend caring for your physical health compared to "cleaning" your heart of resentment and arrogance?

Chapter 26: Signs of the Creator in the Universe

Core Concept: The Qur'an presents the universe as an "Open Book" filled with signs (*Ayat*).[13] The clear order within the universe points to a Creator perfect in wisdom. While scientific discoveries may reflect these signs, faith does not depend on scientific validation; revelation is the ultimate authority, and the study of the world is a means of recognizing the fingerprints of the Creator.[13]

Qur'an Evidence:

> *"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth." (Qur'an 41:53)*

Authentic Hadith Support:

The Prophet ﷺ used to look at the night sky and recite: "Our Lord, You did not create this aimlessly; exalted are You." (Qur'an 3:191; related in Sahih Bukhari 4569).

Reflection:

When you observe biological complexity or the vastness of the cosmos, do you see a random event or a purposeful message from your Creator?

Section IV: The Practical Framework (Ibadah)

Chapter 27: The Declaration of Faith (Shahadah)

Core Concept: The *Shahadah* is the gateway to Islam and the central declaration of identity.[26] It is a revolutionary commitment to absolute monotheism: "There is no god but Allah, and Muhammad is the Messenger of Allah".[26] This is a rejection of all other ultimate authorities—whether tyrants or personal whims.[6]

Qur'an Evidence:

> *"Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge." (Qur'an 3:18)*

Authentic Hadith Support:

The Prophet ﷺ said: "Whoever says 'There is no god but Allah' sincerely from his heart will enter Paradise." (Sahih Bukhari 128).

Reflection:

The *Shahadah* begins with a negation (*No god*). What things in your life do you need to say "No" to in order to truly say "Yes" to God?

Chapter 28: The Spirit of Daily Prayer (Salah)

Core Concept: *Salah* is the heartbeat of Islamic life. Muslims are obligated to perform five daily prayers: Fajr (dawn), Dhuhr (noon), Asr (afternoon), Maghrib (sunset), and Isha (night).[24] It serves as a spiritual anchor that resets the mind and heart.[37] The physical postures symbolise total submission to the Divine.

Qur'an Evidence:

> *"Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater." (Qur'an 29:45)*

Authentic Hadith Support:

The Prophet ﷺ said: "The first thing for which a servant will be brought to account on the Day of Resurrection will be his prayer." (Sunan al-Tirmidhi 413).

Reflection:

How does the rhythm of five daily prayers change your relationship with time? Does it make you more mindful of your actions between prayers?

Chapter 29: Social Welfare and Purification (Zakat)

Core Concept:

Zakat is the obligatory giving of a portion of wealth (typically 2.5% of accumulated savings) to the poor, meaning "purification." It recognizes that all wealth belongs to Allah and is held as a trust. It is a mandatory social safety net designed to reduce inequality and create a community based on solidarity.

Qur'an Evidence:

> *"Take, [O Muhammad], from their wealth a charity by which you purify them and cause them increase." (Qur'an 9:103)*

Authentic Hadith Support:

The Prophet ﷺ said: “Wealth does not decrease because of charity.” (Sahih Muslim 2588).

Reflection:

If all wealth ultimately belongs to God, how does that change the way you feel about "giving it away" to those in need?

Chapter 30: The Discipline of Fasting (Sawm)

Core Concept: Fasting during the month of Ramadan is an obligation for healthy adult Muslims. It is a training in self-discipline and empathy. Modern research suggests that fasting may provide health benefits, but the primary goal is spiritual renewal and God-consciousness (*Taqwa*).[6]

Qur’an Evidence:

> *“O you who have believed, decreed upon you is fasting… that you may become righteous (Taqwa).” (Qur’an 2:183)*

Authentic Hadith Support:

The Prophet ﷺ said: “Whoever does not give up false speech and evil deeds, Allah has no need of his leaving his food and drink.” (Sahih Bukhari 1903).

Reflection:

Fasting is more than physical hunger. What "spiritual appetites"—like ego or gossip—are you trying to restrain this month?

Chapter 31: The Universal Gathering of Hajj

Core Concept: The Pilgrimage (*Hajj*) to Makkah is a once-in-a-lifetime obligation for those physically and financially able. It is the ultimate manifestation of human equality.[31] Millions, stripped of status and wearing identical simple white garments, perform the same rituals, reminding humanity that our only distinction is piety.[26]

Qur’an Evidence:

> *“And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel.” (Qur’an 22:27)*

Authentic Hadith Support:

The Prophet ﷺ said: “Whoever performs Hajj and does not commit any obscenity... will return as free from sin as the day his mother bore him.” (Sahih Bukhari 1521, Sahih Muslim 1350).

Reflection:

Hajj requires leaving everything behind. If you had to stand before God today with nothing but your deeds, what would be your greatest asset?

Chapter 32: The Power of Remembrance (Dhikr)

Core Concept: *Dhikr* (remembrance of Allah) is the constant awareness of God in all states, acting as a "polish" for the heart.[13] It transforms every mundane action into an act of worship.[13] Mindfulness through *Dhikr* is the key to inner peace (*Sakinah*) in a chaotic world.[37]

Qur’an Evidence:

> *“Unquestionably, by the remembrance of Allah hearts are assured.” (Qur’an 13:28)*

Authentic Hadith Support:

The Prophet ﷺ said: “The comparison of one who remembers his Lord and one who does not is like the comparison of the living and the dead.” (Sahih Bukhari 6407).

Reflection:

In the middle of a busy day, what "micro-moments" can you find to simply remember the presence and gaze of your Creator?

Chapter 33: Communication with the Divine (Dua)

Core Concept: *Dua* (supplication) is a personal conversation with God, acknowledging our total dependence on Him. It is considered the "essence of worship" because it expresses human humility and Divine generosity.[6]

Qur’an Evidence:

> *“And your Lord says, ‘Call upon Me; I will respond to you.’” (Qur’an 40:60)*

Authentic Hadith Support:

The Prophet ﷺ said: “Supplication is the essence of worship.” (Sunan al-Tirmidhi 3371).

Reflection:

When you ask God for something, do you feel His closeness? How does your *Dua* change your attitude toward your problems?

Chapter 34: Ritual Purity and Mindfulness (Wudu)

Core Concept: Worship in Islam requires ritual washing (*Wudu*), acting as a psychological transition into a state of mindfulness.[37] It is a "reset button" that prepares the soul to stand before the Infinite, promoting both physical hygiene and spiritual readiness.[47]

Qur'an Evidence:

> *"Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." (Qur'an 2:222)*

Authentic Hadith Support:

The Prophet ﷺ said: "Purity is half of faith." (Sahih Muslim 223).

Reflection:

How can the physical act of washing help you achieve mental clarity and spiritual readiness before you begin your day?

Section V: The Social Fabric and Ethical Living

Chapter 35: The Rights of Parents

Core Concept: After the command to worship Him alone, Allah consistently places the command to be kind to parents. Service to parents—especially the mother—is a "door to Paradise."[47] This ensures that the elderly remain at the heart of the family, receiving honor and gentleness.

Qur'an Evidence:

> *"And your Lord has decreed that you not worship except Him, and to parents, good treatment." (Qur'an 17:23)*

Authentic Hadith Support:

A man asked, "Who is most deserving of my good company?" The Prophet ﷺ said: "Your

mother," repeating it three times before saying "Your father." (Sahih Bukhari 5971, Sahih Muslim 2548).

Reflection:

Patience with parents is often the hardest form of patience. How can you show them a higher level of kindness this week?

Chapter 36: The Sacred Bond of Kinship

Core Concept: *Silat al-Rahim* (maintaining family ties) is a central tenet of Islamic ethics. Islam encourages strengthening relations with extended family, creating a social safety net.[47] Severing these ties is viewed as a major spiritual failure that disrupts the Divine connection.

Qur'an Evidence:

> *"And fear Allah, through whom you ask one another, and the wombs [kinship]. Indeed Allah is ever, over you, an Observer." (Qur'an 4:1)*

Authentic Hadith Support:

The Prophet ﷺ said: "The one who maintains ties of kinship is not the one who merely reciprocates, but the one who maintains ties even when they are severed." (Sahih Bukhari 5991).

Reflection:

Is there a relative you haven't spoken to in a long time? What is one small step you can take to bridge that gap?

Chapter 37: Ethics of the Neighborhood

Core Concept: Islam emphasizes the rights of the neighbor regardless of their faith.[48] A Muslim must ensure their neighbor is safe from harm and supported in need.[50] The neighbor's status is so lofty that the Prophet ﷺ thought they might be given rights of inheritance.

Qur'an Evidence:

> *"Worship Allah and join none with Him; and do good to... the neighbor who is near of kin, [and] the neighbor who is farther away." (Qur'an 4:36)*

Authentic Hadith Support:

The Prophet ﷺ said: “By Allah, he does not believe!... He whose neighbor does not feel safe from his evil.” (Sahih Bukhari 6016, Sahih Muslim 46).

Reflection:

Being a good neighbor is a form of invitation to truth. How does your conduct reflect the beauty of your faith to those living next to you?

Chapter 38: Modesty and Integrity (Haya)

Core Concept: *Haya* encompasses modesty, integrity, and self-respect. It is an internal sense of shame that prevents acts displeasing to God.[52] It manifests in dress, speech, and public behavior, serving as a "protective shield" for faith.[54]

Qur’an Evidence:

> *“Tell the believing men to lower their gaze and guard their modesty... And tell the believing women to lower their gaze and guard their modesty.” (Qur’an 24:30-31)*

Authentic Hadith Support:

The Prophet ﷺ said: “Modesty is part of faith.” (Sahih Bukhari 9, Sahih Muslim 35).

Reflection:

In a culture that often encourages shamelessness, how can cultivating *Haya* give you a sense of dignity and internal strength?

Chapter 39: Business Ethics and Fair Dealing

Core Concept:

Islam provides an ethical framework for commerce, requiring honesty (*siddiq*) and fairness (*adl*). The prohibition of usury (*Riba*) and fraud ensures the marketplace remains just. A truthful merchant is promised an exalted status in the afterlife.

Qur’an Evidence:

> *“O you who have believed, fulfill [all] contracts.” (Qur’an 5:1)*

Authentic Hadith Support:

The Prophet ﷺ said: “The truthful, trustworthy merchant will be with the prophets, the truthful, and the martyrs.” (Sunan al-Tirmidhi 1209).

Reflection:

If you are in business, do you view your customers as sources of profit or as individuals to whom you owe a Divine duty of honesty?

Chapter 40: Rights of Non-Muslims in Society

Core Concept: The Qur’an-centered approach is rooted in the principle: "No compulsion in religion."[20] Islam establishes protections for the life, property, and religious freedom of non-Muslim residents (*Ahl ul-Dhimma*). The Prophet ﷺ warned that he would advocate against any Muslim who oppressed a non-Muslim minority.

Qur’an Evidence:

> *“There shall be no compulsion in [acceptance of] the religion.” (Qur’an 2:256)*

Authentic Hadith Support:

The Prophet ﷺ said: “Beware! Whoever is cruel and hard on a non-Muslim minority... I will complain against that person on the Day of Judgment.” (Sunan Abi Dawud 3052).

Reflection:

How can Muslims today better demonstrate "Mercy to the Worlds" by becoming the primary protectors of the rights of marginalized groups?

Chapter 41: Environmental Stewardship (Khalifah)

Core Concept: Mankind is the *Khalifah* (steward) of the Earth, a sacred trust (*Amanah*) from God.[4] Islamic environmental ethics require moderation and the protection of natural resources. The Prophet ﷺ forbade wasting water even by a flowing river, highlighting that every resource is a blessing to be managed with care.

Qur’an Evidence:

> *“And it is He who has made you successors (stewards) upon the earth.” (Qur’an 6:165)*

Authentic Hadith Support:

The Prophet ﷺ said: “Do not waste water, even if you perform your ablution on the banks of an abundantly-flowing river.” (Sunan Ibn Majah 425).

Reflection:

In your daily life, are you a "builder" or a "corrupter" of the environment? What is one habit of waste you can eliminate today?

Chapter 42: Compassion for Animals

Core Concept: Islam extends its mercy to all sentient beings, described as "communities" like humans.[45] The Prophet ﷺ taught that kindness to animals could lead to Paradise. This creates a profound responsibility to treat all creatures with kindness.

Qur’an Evidence:

> *“And there is no creature on the earth or bird that flies with its wings except [that they are] communities like you.” (Qur’an 6:38)*

Authentic Hadith Support:

The Prophet ﷺ said: “Fear Allah in your treatment of these animals who cannot speak.” (Sunan Abi Dawud 2548).

Reflection:

Knowing that animals have their own purpose and place in creation, how does this change your view of your responsibilities toward the natural world?

Section VI: The Alchemy of the Soul

Chapter 43: The Science of the Soul (Tazkiyah)

Core Concept: Purification of the soul (*Tazkiyah*) is the struggle to cleanse the soul from negative inclinations and adorn it with noble virtues.[42] It involves self-awareness and replacing habits like envy or pride with generosity and humility.[41] Success is tied to a heart that is sound and purified.

Qur’an Evidence:

> *“He has succeeded who purifies it [the soul], and he has failed who instills it [with*

corruption].” (Qur’an 91:9-10)

Authentic Hadith Support:

The Prophet ﷺ used to supplicate: “O Allah, give my soul its God-consciousness (Taqwa) and purify it, for You are the best of those who purify it.” (Sahih Muslim 2722).

Reflection:

What is the "lowest" trait of your character that you are working to overcome? What "noble" trait are you trying to grow?

Chapter 44: The Virtue of Patience (Sabr)

Core Concept: *Sabr* means "steadfastness" or "perseverance."[25] It is active strength, not passive endurance; the "light" that guides a believer through darkness without complaint. It marks the beginning of the spiritual path.

Qur’an Evidence:

“And seek help through patience and prayer.” (Qur’an 2:45)

Authentic Hadith Support:

The Prophet ﷺ said: “No one is given a gift better and more comprehensive than patience.” (Sahih Bukhari 1469, Sahih Muslim 1053).

Reflection:

Think of a current difficulty. Instead of asking "Why is this happening?", ask "How can I show beautiful patience (*Sabran Jamila*) in this situation?"

Chapter 45: The Power of Gratitude (Shukr)

Core Concept: Gratitude (*Shukr*) is the antidote to entitlement; everything a person possesses is a gift from God. Allah promises an increase in blessings for those who are grateful.[8] *Shukr* is an active way of using one's blessings to acknowledge and please the Giver.

Qur’an Evidence:

“If you are grateful, I will surely increase you [in favor].” (Qur’an 14:7)

Authentic Hadith Support:

The Prophet ﷺ said: “He who does not thank people does not thank Allah.” (Sunan al-Tirmidhi 1954).

Reflection:

Take a moment to list five things you take for granted. How can you express active gratitude for them today?

Chapter 46: Reliance on the Divine (Tawakkul)

Core Concept: *Tawakkul* is the trust in Allah after making every possible effort.[25] It eliminates anxiety and fosters courage, for the believer knows the world is in the hands of a Wise Creator. It is the "peace of the heart" that comes from surrendering the outcome to God.

Qur’an Evidence:

> *“And whoever relies upon Allah - then He is sufficient for him.” (Qur’an 65:3)*

Authentic Hadith Support:

The Prophet ﷺ said: “If you were to rely upon Allah with the reliance He is due, He would provide for you as He provides for the birds…” (Sunan al-Tirmidhi 2344).

Reflection:

Are you "tying your camel" (doing your part) before you "put your trust in Allah"? Where can you let go of the stress of the outcome?

Chapter 47: Humility vs. Arrogance (Kibr)

Core Concept: Arrogance (*Kibr*) is the root of spiritual failure; it was the original sin of Satan.[37] Humility (*Tawadu*) is the accurate recognition of one’s place as a servant of God, allowing the heart to receive guidance and status.

Qur’an Evidence:

> *“And the servants of the Most Merciful are those who walk upon the earth easily (humbly).” (Qur’an 25:63)*

Authentic Hadith Support:

The Prophet ﷺ said: “No one humbles himself for the sake of Allah but that Allah raises him in status.” (Sahih Muslim 2588).

Reflection:

In what ways do you seek status? How would seeking service instead of status change your impact on the world?

Section VII: The Final Horizon

Chapter 48: The Reality of Death and Transition

Core Concept: In Islam, death is a transition—a "waking up" from temporary life.[38] Awareness of death is encouraged to help believers prioritize eternal success over fleeting worldly distractions. It marks the gateway to the beginning of the afterlife (*Akhirah*).

Qur’an Evidence:

> *“Every soul will taste death. And you will only be given your [full] compensation on the Day of Resurrection.” (Qur’an 3:185)*

Authentic Hadith Support:

The Prophet ﷺ said: “Remember often the destroyer of pleasures: death.” (Sunan al-Tirmidhi 2307).

Reflection:

If you knew this was your last day, how would you spend your next hour? What is stopping you from living with that level of intention every day?

Chapter 49: The Life of the Grave (Barzakh)

Core Concept:

Barzakh is the intermediate state between death and resurrection—a "barrier" through which the soul cannot return. In this state, the soul experiences a foretaste of its final destination based on faith and deeds. Belief includes the questioning of the deceased by the angels Munkar and Nakir.

Qur’an Evidence:

> *"...and behind them is a Barzakh [barrier] until the Day they are resurrected."*
> *(Qur'an 23:100)*

Authentic Hadith Support:

The Prophet ﷺ said: "The grave is the first of the stages of the Hereafter." (Sunan al-Tirmidhi 2308).

Reflection:

The grave is a place of solitude. What "companions"—good deeds, kindness, prayers—are you sending ahead to be with you there?

Chapter 50: The Final Success: Paradise and the Vision of God

Core Concept: The ultimate goal is eternal peace in Paradise (*Jannah*).[5] The greatest reward is the "Good Pleasure of Allah" and the vision of His Countenance.[8] Believers will see Allah in Paradise in a manner befitting His Majesty without comprehending how, which is the ultimate fulfillment of the human soul.

Qur'an Evidence:

> *"Allah has promised the believing men and believing women gardens beneath which rivers flow... and the pleasure of Allah is greater; that is the great success."*
> *(Qur'an 9:72)*

Authentic Hadith Support:

The Prophet ﷺ said: "Allah will say to the people of Paradise: 'I grant you My pleasure, and I will never be angry with you again.'" (Sahih Bukhari 6549, Sahih Muslim 2829).

Reflection:

Success in this world is fleeting. How much of your daily effort is directed toward achieving the "Great Success" that never ends?

References

Primary Source:

- The Holy Qur'an

Hadith Collections:

- *Sahih al-Bukhari* (Imam al-Bukhari)
- *Sahih Muslim* (Imam Muslim)
- *Sunan al-Tirmidhi* (Imam al-Tirmidhi)
- *Sunan Abi Dawud* (Imam Abu Dawud)
- *Sunan Ibn Majah* (Imam Ibn Majah)
- *Al-Muwatta* (Imam Malik)
- *Musnad Ahmad* (Imam Ahmad ibn Hanbal)

What is the true message of Islam?

In a world filled with confusion, cultural practices, and differing interpretations, this book returns to the original sources of Islam — the Qur'an and authentic teachings of Prophet Muhammad.

True Islam – Volume 1 presents a clear, structured, and non-sectarian understanding of faith, worship, morality, and the purpose of life.

- Strengthen faith through authentic knowledge
- Clarify misconceptions about Islam
- Present a universal and rational message

This is not a book of opinions — it is a guide to understanding Islam as it was revaled.